

LACHRIMÆ:
OR
LAMENTA-
TIONS OVER
THE DEAD, WHEREIN
is described the earnest zeale
of the godly, in mourning for
the sins of the people, who
are dead in trespasses
and finnes.

By Nathanael Cannon, Minister and
Preacher of the Word at
Hurley, in Berkshire.

Psa. 119. 136

EZECH. 9. 4.

*Set a marke upon the foreheads of those
men that mourne for the abominations, that
are done in the City.*

JEREMY 9. 1.

*O that my head were a well of water, and
my eyes a fountaine of teares, to lament the
sinnes of the people.*

AT LONDON,
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William Welby. 1616.

LACHRYMÆ:

LAMENTATIONS OVER
THE DEAD, WHEREIN

IS DESCRIBED THE GRIEVOUS STATE

OF THE SOUL, IN SEPARATING FROM

THE BODY OF THE DEAD, AND

THE STATE OF THE SOUL, IN

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AT LONDON,

Printed by Felix Knapton, for

W. & A. Knapton, 1710.



TO THE VERTV-
OVS AND WORTHIE

Lady, the Lady Milwarde, wife to
the Right Worshipfull, Sir R o-
BERT MILVWARD Knight,
N. C. wisheth the blessings
of this life, and the
life to come.

IF externall actions may any
way witnesse our internall
affections; the verily I haue
like a Herald, fitly placed
your Ladyship amongst the
chiefe mourners; euen amongst those whose
hearts bleed, and whose eyes gush out
with riuers of teares, to see the abominati-
ons of these our latter and worser daies.

Christ wept ouer Hierusalem, and often
would hee haue gathered her together as a

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hen doth her chickens, but shee would not :
Matth. 23. 37.

Good Christians do the like, they mourne and melt into teares, to heare, to see, to understand, how God is prouoked, his holy name blasphemed, his word neglected, his Sacraments contemned.

O how sinne raigneth, how the diuell rageth ! neuer was the soule of iust Lot more vexed amongst the Sodomites, then are the consciences of Gods children griened to see Demas forsake God to follow the world ; to heare the blasphemies of Rabsaketh ; to obserue the little faith and truth amongst the sounes of men ; to marke the open wickednesse, and secret practises, the lacke of charitie, and the height of hypocrisie, when men doe sinne, and thinke they are not seene.

These and the like enormities doe cause the holy ones of Israel to open their spiritual sluces, and to empty themselves in prayers and teares, in groanes and lamentations for the sinnes of the people.

In which number (vertuous Lady) I haue been bound to reckon you, and for
such

D E D I C A T O R I E.

such a Principall; as that I cannot say who may haue more right vnto mourning weeds then your selfe in this kind.

For mine owne particular, it may grow questionable, vpon what acquaintance I haue offered this poore treatise to your protection.

I answere, that in this I am vpon a good ground; for the fruits of your religion hath led me forward, and I am ready to iustifie this commendation. We haue met together often in the house of God, where I alwaies noted you seruent in prayer, and diligent in bearing.

You haue with your worthie Knight also giuen testimonie of your loue vnto Gods Ministers; and in particular, vnto vs who were the Lecturers of the place, where you sometimes make your abode.

Therefore seeing this was deliuered by me in that place, and that it was for the good of others to see the light, I knew no person or persons so fit in that Auditorie, as your selfe to send it vnto.

Vouchsafe therefore (good Madam)

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to take notice of it, and let it haue place amongst those tokens of good will, that the world hath cause to present vnto you.

Whilest I betake my selfe to prayer for you and yours, with al the rest of your Christian familie; whom with your selfe I now recommend vnto the throne of Grace, with a desire to be esteemed,

**Your Ladyships in
all dutie,**

Nathanael Cannon.



LACHRIMAE:

OR

LAMENTATI-
ONS OVER THE
DEAD.

PSAL. 119. VERS. 136.

*My eyes gush out with Rivers of waters,
because men keepe not thy law.*

These Canticles (for so a
man may fitly call the di-
vided parts of this Psal.)
being considered in the
whole, doe properly, and very liuely
present vnto vs the state and condition
of the Regenerate man : For looke
what good affections and motions are
to be found in a man newly begotten

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to the Lord, the same shall wee haue collected in the cōpasse of this Psalme. Whether it bee Consolation for the fruition of the spirit, or recuperation after the absence of the Lord for a season : or confirmation, which scales vp mercy to our foules : or correction, which brings vs home to the Lord : or resolution, which challengeth any thing that would separate vs from Christ Iesus : or spirituall passion in a case of conscience : or lamentation to behold the sins of the people. Whatsoeuer, I say, may serue to describe the new man who is both sanctified and mortified, this Psalme will present it.

In this Psalme three things are of especiall note: First, the Title. Secondly, the Author. Thirdly, the Matter.

The Title of this Psalme is of an high straine. *Huic Psalmo Titulus preponitur : (Alta) : Quia factus est ad laudandum Deum* : as the learned obserue.

The author of this Psalme was *Dauid*, as *Ierome*, *Ambrose*, *Origen*, & other
of

of the Fathers affirme. For it was penned by him out of his particular occasions, as from a very cōfluence of matter, which still cald vpon to call vpon God.

The Matter of this Psalme hath diuers obseruations, but especially foure, that no other Psalme in the whole booke hath besides.

1 *David* is alwaies presented vnto vs in this Psalme, speaking as it were with God himselfe without digression.

2. His petitions are altogether spirituall in this Psalme, and not for temporall causes.

3. It is described by the order of the Hebrew Alphabet, there being so many parts, and euery part entituled according to those seuerall characters.

4. That there is not one verse in that Psalme, amongst the whole 176. verses, but the Law of God is repeated in it, although it be *per diuersa vocabula*: either *verbum Dei*, or *lex Dei*, or *iudicia*.

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dicia dei, or testimonia Dei: in euery one of them either the law of God, or the word of God, or the iudgement of God, or the testimonies of God.

The Phrase that my text expresseth, is the law of God, and the affection, or spiritual passion, that our Princely Prophet will herein discouer, is a case of teares, most abundantly shed, as appeareth by the Trope or figure heere vsed, Whole riuers of teares, as it were a very floud to drowne sinne in the deluge thereof.

In this *David* stands forth as an excellent patterne of piety, whose heart doth lanch forth into a maine Ocean, & cannot endure that his God should bee openly prouoked: zeale hath so wrought vpon him in this case, that he is euen consumed therewith, as himselfe witnesseth in the 139. verse of this Psalme.

The parts that wee are generally to consider in the distribution of this text, are two:

Diuisiō

Lamentations over the Dead. 5

- Diuision,* { 1. A *Lamentation*, in these words, *My eyes gush out with riuers of waters.*
2. A *Reason* of this lamentation, *because men keepe not thy law.*

Out of the *Lamentation*, I obserue his zeale. It pierceth his heart, and goeth through his reines, which makes him weepe bitterly, and so abundantly, that whole riuers of teares are said to streame from him.

Out of the *Reason*, I obserue the true ground of his zeale, it is in Gods cause; it is not a fantastick passion, as is many times amongst carnall men, who are often droun in teares for worldly losses; or else haue tickling affections for earthly delights: but this is sound and substantiall for Gods glory. It is with the heart of Gods child, as it was with the Altar of the Lord, *Leuit. 6. 13.*

That Altar must neuer be without fier, no more must the heart of Gods child bee without burning affections
for

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for Gods glory, but still the sparkles must flie vpwards, and still the heart must be on fire, either reioycing in that God is praised, or else lamenting when God is dishonoured: from whence we are taught a most excellent and powerfull doctrine, *viz.*

Doct. 1. Whosoever hath Gods spirit, must be zealous for Gods glory. It was a great reproch vnto the Church of *Sardis*, Reuel. 3. vers. 1. in that shee had a name to liue, and yet was dead, dead in sense, dead in feeling, wanting as it were the quickening spirit, and feeling such a stupified conscience, as if there were an vtter decay of grace within her: it is like in those men who haue liuing bodies but dead soules, vnto whom zeale hath alwaies been such a stranger, that they neuer knew what the lifting vp of the heart meant. But if we looke vpon *Dauid*, wee shall finde that the spirit worketh within him, and like a floud will not be contained, but his outward actions

sons shall make good his inward affections, hee is truly zealous for Gods glory. Now to the intent, that wee may truly conceiue, what this zeale is, that must shew it selfe in the hearts of all them that feare God, I will first of all draw forth some definition thereof; afterwards I will shew in how many parts it may be said to consist, and those parts shall bee proued from the fountaine of sacred Scriptures; and last of all I will descend vnto vses, as shall bee necessarie for our edification.

Definition of zeale.

Zeale is a feruent and burning affection in the hearts of Gods chosen, earnestly following and louing those things that make for Gods glory; but hating and detesting sin, which doth the contrary.

This definition may be proued being grounded vpon the Scripture. For the first branch of it, that it is a burning affectiō within vs for the glory of God, we see it proued from the 24. of Luke, vers.

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verſ. 32. *Did not our hearts burne within vs when he expounded the Scriptures,* ſay they, who were going to Emmaus : Chriſt appearing vnto them, but not making himſelfe knowne, doth open vnto them, & expound vnto them the word of God, wherat they reioyce exceedingly. For the other branch, that it is a hating & deteſting of all vnrighteouſneſſe, it is proued in the 139. Pſal. verſ. 21. *Doe not I hate them O Lord that hate thee, and doth not my ſoule earneſtly contend with them that riſe vp againſt thee?* Thus you ſee the Scriptures doe confirme the definition : now for the parts whereon it may bee ſaid to conſiſt.

Zeale doth conſiſt on foure parts or points.

- 1 In lamenting of ſinne.
- 2 In puniſhing ſinne.
- 3 In reprobuing ſinne.
- 4 In auoiding ſinne.

Now you ſhall ſee me returne to the doctrine, and proue, that whoſoeuer hath

hath Gods spirit, is zealous in all these.

First, for the lamenting of sinne, according as *David* doth here, whose eyes gush out with water, wee finde that weeping Prophet *Jeremie* to doe the like, Chap. 9. vers. 1. When he saw all Israel to be out of course, the Princes, the Priests, and the people: O (saith hee) *that my head were a well of water, and my eyes a fountaine of teares, that I might lament the sinnes of this people.* Our Saviour Christ also confirmeth it in the 19. of Luke, vers. 41. When he came neere vnto that sinfull Citie of Hierusalem, he shed teares ouer it, lamenting their wickednesse, and the hardnes of their hearts: a most pregnant prooffe whereof wee haue likewise in the passage betweene *Hazael* and *Elisha*, 2. King. c. 1p. 8. vers. 12. When *Hazael* had done his message, and receiued his answer, the Prophet lookt, and lookt vpon him, at length fell a weeping: why weepest thou (saith *Hazael* to *Elisha*) *I weepe* (saith he) *to thinke what wickednesse*

nesse thou shalt commit, and to thinke vpon the euill that thou shalt doe vnto Israel: this affection we find in many of Gods children, who many times turne vnto the wall, and lament their owne sins, wherwith they haue grieued the good spirit of God; and when they heare *Rabsaketh* raile against God, or *Shimei* curse *Dauid*, or *Absolon* rebell against his father, or the foole aske who is God, or the sinner reioyce in that whose wages is death, *Rom. 6. vers. 23.* They cannot chule but lament and powre forth their soules vnto God, and no maruell though they shew their deuotions and affections vnto their Lord and Master in this case.

Reasons.

1. *Reas.* The first reason is drawne from the consideration of the person that is offended, and that is God: vnto whom shall plead that mans cause that wilfully sinneth against God? as old *Ely* saith in the 1. *Sam. chap. 2. vers. 25.* *If one man sinne against another, the Iudge shall sit*

sit vpon it, but if a man sinne against God who shall plead for him? the dignitie of the person offended aggrauates the offence: If a man offer violence to his neighbour, it is the breach of the Law; but if he offer it vnto the Magistrate, it is a greater offence; but if it be offered vnto his owne Father, O what a wickednesse is this, against law, against nature, against reason, against religion! O then what is it, when it is offered against God? who is it that hath any sparkles of grace, that can hold him from sheadding teares in this case?

2. *Reason.* Doth not nature teach vs when our children or our parents die, to lamēt the death of their bodies? and shall not grace teach vs to lament the death and separatiō of their soules from the mercies of God, which followeth on them that liue and die in their finnes?

3. *Reason.* Hath sinne caused thy Christ to sweat both water and blood,

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haue those bitter drops come from him for thee, and comes there no remorse from thee in a case of sinne? O God forbid! vnlesse we be stony hearted, we must needs relent: this therefore that *Dauid* doth, is but a dutie of Christianity, euen to lament the finnes of the people.

2. *Branch of zeale* is for to punish sin, and this euery man ought to doe either in publike or priuate: in publike, that is, if hee haue a lawfull calling vnder God for that purpose; as namely, Magistrates and rulers, who carry not the sword in vaine, Rom. 13. verse 4. In priuate, that is, to punish sinne in himselfe, & so stop the current therof.

For the first, we see the commendation of this in *Phineas*, Numb, chap. 25. vers. 11. *Phineas the sonne of Eleazar, the sonne of Aaron hath turned away my wrath, because he was zealous for the Lord;* how? in punishing those who committed whoredome in the hoast: a
proofe

prooffe of like nature wee haue out of the 2. of Kings, chap 10. v. 16. where God commendes the zeale of *Iehu*, in that hee did execute the will of God, which was, that none of *Ababs* house should bee left aliue, because hee had wrought such wickednesse in the sight of the Lord. And to the same purpose is that commanded in the thirteenth chapter of Deuteronomie, vers. 6. *If thy brother the sonne of thy mother, or thy wife that lieth in thy bosome shall perswade thee and entice thee vnto idolatry, then shal thy hand be vpon them, and thy eye shall not pitie them, for I am the Lord.* Now wherefore the Lord requireth our zeale in punishing sinne may easily appeere.

Reasons.

1. *Reason.* Because hee is a ieaious God, and plagueth the sinner vnto the third and fourth generation: now as the Lord doth this himselfe, so doth he require that those who are as Gods, Psal. 82. 6. shall doe the like.

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2. *Reason.* He that hath power from God to punish sinne and doth it not, hee doth conclude two things against God himselfe : the one, that God was not wise enough in the making of that punishment, and therefore man in forbearing will take vpon him to be wiser then God.

The other thing that hee concludes against God is, that God is too seuerer, and therefore man wil sometimes spare, where God would haue him punish ; and herein man will take vpon him to be more mercifull then God himselfe.

But let the first, that wil be wiser then God, remember *Ahitophel*, who when God will preferue his *Dauid*, yet this man will take vpon him to giue counsell against him ; but God confounded *Ahitophels* wisdome, so will he do theirs.

Secondly, he that wil be more mercifull then God, let him remember *Saul*, who for sparing *Agag*, and the fatlings whom God would haue had destroyed,

destroyed, had his kingdom rent from him: yea that which was worth ten thousand kingdoms, God tooke his holy spirit from him.

3. *Reason.* He that spareth punishing offenders, brings the vengeance vpon his owne head, as *Ely* did, 1. Sam. 3. 13. because he would not correct his children, therefore God plagued him.

Now followeth the priuate punishment which I mentioned, and that is to bee inflicted vpon our selues, not in the course of Popish penance, by wearing hairie shirts, by whipping our selues, or with the Baalites, by cutting or lancing our owne flesh, not by going barefoote vpon craggie rockes, or Hermite like, by betaking vs to cels: but by mortifying the flesh, by bringing downe the body, by that sorrow which is neuer to be sorrowed for, because it causeth repentance vnto saluation, 2. cor. 7. vers. 10. And this is that which the Apostle speakes of in the eleuenth verse of that chapter: Behold

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(saith he) what zeale this sorrow hath wrought in you, yea (saith hee) behold what reuenge it hath wrought in you, that you haue punished sinne in your selues by fasting and prayer, that it had no opportunitie to hold vp a scepter within you: and this euery man also ought to doe, according to the rule of Christ: *If thine eye offend, plucke it out: & if thy hand offend, cut it off*; that is, auoide those sins hereafter, that haue come through thine eyes or thy hands, and so shalt thou be said to obserue a godly discipline, and to keepe (as it were) a house of correction for thy vnrule members. And this may suffice for the second branch of our zeale, that hee who hath Gods spirit must be zealous for Gods glory, in the punishing of sinne publikely vpon others, if hee haue thereunto a calling; and priuately vpon himselfe, if there be cause requiring.

3. *Degree of Zeale* is for the reproofe of sinne, where the Lord expects not
only

onely a weeping eye, and a resisting hand, but also that there bee an open mouth against it: for as in the proposing of a question, our silence may inferre a consent; so in the course of sinne, our daintinesse of speaking against it, may seeme to yeeld approbation vnto it. Therefore God requires a zealous affection in his children, for the reproofe & taking down of them that are growne hardie in a course of sinne. Our God doth this in the 50. Psalme, vers. 18. *When thou seest a theefe thou art partaker with him, thou sittest also and speakest against thy brother, yea and hast slandered thine owne mothers sonne*: these were fearfull sinnes: now what will God doe, will hee hold his peace, will he stop his eares, and winke with his eyes, as mā doth many times? no verily: *These things thou hast done, but I will reprove thee, and set before thee the things that thou hast done.* How excellently also doth our Apostle confirme

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firm this in the 5. chap. to the Ephesians, the eleuenth verse: where he cautioneth the children of God to take heed of sinne, as of a thing that would separate vs from God: *Have therefore no fellowship with the vnfruitfull workes of darkenesse, but rather reprove them.* And it is the charge that Paul giues Timothy, 2. Tim. chap. 4. vers. 1. *I charge thee before God, and before Iesus Christ, that shall iudge both quicke and dead, that thou exhort, reprove, rebuke, &c.* It was the commendation of the Church of Ephesus, Reuelat. chap. 2. vers. 2. in that shee could not beare with them which were euill, but must needs reprove & reprehend it: and the reasons are at hand.

Reasons.

1. *Reason.* Because heereby thou mayest gaine thy brother, as Salomon speakes, Prou. 17. 10. *A reproofe entreth more into him that hath understanding, then an hundred stripes into a foole.*

2. *Reason.*

2. *Reason.* By rebuking of one many may be bettered; which makes the Apostle to vrge reproofe of sinne euen for this cause: *Them that sinne* (saith he) *rebuke openly, that the rest may feare.* 1. Tim. chap. 5. vers. 20.

3. *Reason.* When Christ comes in iudgement, he comes to this end, To rebuke the world of sinne, Ioh. chap. 16. vers. 8. Therefore his holy ones before his comming must bee his mouth as it were, and shew that if by his Ministers and seruants they will not now be reprov'd, heereafter they must bee condemned, when Christ comes to reprove the world of sinne.

Obiect. But it may bee objected after this manner: I shall bee counted a busie-body, and euery one will hate me, what need I runne into these inconueniences?

Ans. Indeed *Jeremy* found the truth of this, for he complaineth that euery man hated him, and what had he

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hee done to deserue this? onely told them the truth, reprovued them boldly for their finnes, Ier. chap. 15. vers. 10. and *Salomon* foretelleth the same, Pro. chap. 9. vers. 8. *Reproue a scorner, and he will hate thee*: yet notwithstanding thy mouth must not be sealed vp; as for the world, though it hate vs, yet our comfort is, that God hath ouercome the world; and therefore to satisfie those particulars of being busie and intermedling in other mens matters, that the world will say, doth not concerne vs: take therfore such rules along with it, as shal warrantize reproofe of sinne.

Rules for reprovuing.

1. There must bee a consideration of the time: for euery time is not fit for reproofe.

2. There must bee a respect had vn-to the place, for euery place is not fit for the reproofe.

3. There must regard be taken vn-to the person; which is also a chiefe point

point both in the matter and manner of reprobuing.

1. For the time, *Abigail* may be our example, for in 1. Sam. chap. 25. verse 37. her husband *Naball* being overcome with drinke, she tooke a golden time, that is, when the wine was out of his head; for to haue told him of it before, had beene to beate the aire, and to haue lost her labour, hee not being capable.

2. For the place, Christ may be our example, who in the 16. of Matth. vers. 23. reprobuing of *Peter*; *Get thee behind me Satan*: it is when they were amongst themselues at *Cesarea Philippi*, none of the malignant spirits being by, but his own Disciples alone with him: and this may bee allowed of amongst vs for the place that wee chuse, that when Gods childrē are by themselues, then more liberally may the reproofe be vttered, because Gods enemies will rather reioyce to heare of such infirmities

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ties amongst vs, then any way bee bettered by the reproofes that are put vpon vs.

3. For the person, a double respect must bee had, first in the person reproofing, hee must bee called: secondly, in the person reproofed, if he be great. For the first, euery man must not take vpon him to reprove such, vnlesse he haue a calling directly leading him therunto: then *Nathan* may say plainly euen to *David* himselfe, if bee sent, *Thou art the man*, 2. Sam. chap. 12. vers. 7. For the person reproofed, care must be taken if he be Royall or Noble, there must bee reuerence vsed: againe, in the person, the person we must obserue the disposition, if hee bee weake and tender, hee must bee restored with the spirit of meeknesse, lest hee bee swallowed vp, Galath. chap. 6. vers. 1. if hee bee obstinate, he must bee ferreted and vsed accordingly.

Quest. May not the child of God,
who

who hath no publike place either in Church or Common-wealth, reprove the blasphemers, or the Sabbath breaker, or any other leaud liuer, in respect of that which formerly hath been spoken ?

Ans. Yes verily, he both may and ought, but yet after such a manner, that the reproofe may seeme to be a louing admonition, rather then a bitter reprehension, because they neuer are so wel placed as from a publike calling : and this shall suffice for the third branch of our zeale, which consisteth in the reproofe of sinne.

4. *Branch of zeale* in the detestation of sinne, is to auoid it, and to flie from it.

The Apostle inlargeth himselfe in this point very plainely, in the fifth chapter to the Ephesians ; *Haue no fellowship with the vnfruitfull works of darknesse* : and againe in the same chapter, speaking of vngodly ones, *Be not companions*

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nions of them. The like sequestration we finde in the 2. Thessal. chap. 3. verse 14. *If any man (saith hee) obey not, note him, but haue no company with him:* and mark the separation that is required in the eighteenth of the Reuelation, vers. 4. *Go out of her my people, that you be not partakers of her sinnes, and that you receiue not of her plagues:* now this must bee thought vpon, yea and resolved vpon, lest we be defiled: as may appeare.

Reasons.

1. Because sinne is infectious, like vnto the plague it selfe: *Qui tangit picem, coinquinabitur:* hee that toucheth pitch shall be defiled; much more hee that conuerseth with the vngodly, shall be polluted.

2. We are in danger of our very religion, and holy profession by vngodly company, and that sometimes doth alienate vs from the seruice of God: which point is vrged by God against *Ahab*, 1. King. chap. 16. vers. 31. *Was it a light*

light thing (saith God) in Ahab to walk in the sinnes of Ieroboam the sonne of Nebat, but hee must also take to wife Iezabel the daughter of Ethbaal to leade him to Idolatry?

3. There are couenants of peace betwixt God and man, and the child of God hath promised to forsake the diuell, to renounce the lusts of the flesh, the pride of the eyes, the vanities of the world: now if thou remember this couenant, thou wilt not looke vpon sinne, nor ioynethy selfe to sinners, zeale wil teach thee, that thou must not haue any thing to doe with the stoole of wickednesse, whereby thou shouldest grieue the good spirit of God, whereby thou shouldest forfeit the grace of God, or defile thy soule which is the temple of the holy Ghost.

4. Sinne though it be sweet in concupiscence, yet it is bitter in conscience, like that booke which Saint Iohn must eate, Reuelat. chap. 10. verse 9.

Sweet

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Sweet in his mouth, but bitter in his bellie: and like that Image in the third chapter of *Daniel*, verſ. 35. Whoſe head and beginning was gold, but the feet and latter end thereof was dirt, ſo that this reaſon ſpeaketh home, who would venture his ſoule for a little pleaſure! Sinne is but for a ſeaſon, Heb. chap. 11. verſ. 25. Therefore if thou haue a burning heart, thou wilt redceme that which is paſt, and auoide all euill in the future time which is to come, then ſhalt thou haue leaue to come neare the mercy-ſeate; then ſhalt thou reliſh Chriſt indeed; when once thou beginneſt to loue godlineſſe, it will proue ſuch gaine vnto thee, as thou wilt after chuſe rather to be a dore-keeper in the houſe of God, then to bee a great man in the tents of the vngodly, Pſal. 82. 10. And with this I conclude the foure properties of zeale, which ought to bee found in that man who is borne againe, ſuch wil be his loue vnto God,
and

and harred vnto sinne, that hee will lament his finnes, and the finnes of the people, that hee will punish sinne both in himselfe and in others, that hee will reprove sinne without partiality; and finally he will auoide and flie from sin as from a Serpent.

Now this peraduenture may passe for currant, as being allowed that these graces may bee found in some men: but it will be said, euery man hath not this grace, no verily, for it is apparent that euery man seeketh not for this grace, if they were humble suitors to the throne of grace, no question but they should preuaile: for *Iacob* is so good a wrastler, that hee lets not goe without a blessing; so that let the fault bee ours, and not laid vpon our God, for hee is neare vnto them that call vpon him faithfully: and if any man lacke wisedome (saith Saint *James*) let him aske of God, who giueth liberally, and hitherh no mā in the teeth. *Iam. chap. i. vers. 5.* Wherefore as many as desire

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fire

fire to come neare vnto God, although as yet they haue not attained vnto any taste or comfort from the Lord, let the giue care, for I will speake of some meanes which are to bee vsed for the encrease of our faith, and the perfecting of our loue vnto the Almighty.

Meanes to beget Zeale:

The first is Prayer. The second is the Word. The third is the Sacraments. These are excellent meanes, through which God will answere vs, and prosper the new birth of the soule vnto vs.

1. For the first, is it not the very ioy of the heart? is it not the good Samaritan, which wil bind vp our wounds, and heale our sicknesse? is it not the cure of affliction? Is any man afflicted, let him pray. Iam. chap. 5. vers. 13. doth not our prayer interpret vnto vs the mercies, of God? doth not *Iacob* preuaile ouer an Angell by his prayer, Hos. chap. 12. vers. 4. Haue not *Moses*, *Iosuah*, *Abraham*, *Elias*, and other of Gods petitioners, what they will (as it were)

were) at the hands of God out of their feruent prayers? is there not a heauen vpon earth by the lifting vp of innocent hands? is not prayer our greatest comfort in our greatest misery? O if it were not for this, Satan might trample vpon vs, sinne might swallow vs vp, affliction might burie vs aliue, and our corruptions so farre preuaile against vs, that wee might truely crie with the Apostle: O wretched men that wee are, who shall deliuer vs!

Obiect. It is most true, that prayer is very comfortable, & fit to beget zeale, but euery man hath not the gift.

Ans. The holy Ghost taketh away that obiection, when hee saith, that the spirit of prayer shall helpe our infirmities, Rom. chap. 8. vers. 26. Now then who will not thus aske, that hee may haue, and thus seeke, that hee might finde the mercies of God in such abundant measure?

Obiect. But I haue often addressed

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my selfe vnto the Lord in my prayers,
and haue sought the Lord, but had no
feeling, and that hath made mee to
giue ouer.

Ans. It is in heauenly wisdom
that God doth sometimes abate our fee-
ling and apprehension of his mercy,
and that because when wee doe reco-
uer strength, wee shall the more cleaue
vnto the Lord, and thinke more dear-
ly of his grace when wee haue it: for
no man knowes so well what the bene-
fit of health is, as hee that hath beene
sometime sicke; and no man hath so
much cause to speake of deliuerance,
as he that hath bin in greatest dangers;
for in these men there is not onely a
view of the action of mercy gone be-
fore, but there is also an application,
which fastens God vnto their soules
for euer after.

Againe, it is not thy case onely to
want this feeling at some times, but e-
uen thy Christ hath in our nature been
thus perplexed, *O God my God* (saith he)
why

why hast thou forsaken me?

Againe, his Church so deare vnto him, as that they are the very members of Christ Iesus, they haue this cause of complaint sometimes, Cant. chap. 3. vers. 1. *In my bed by night I sought him, but I found him not*: this was not because the Church wanted the knowledge of faith, but that sometimes shee wanted the knowledge of experience; shee had not alwaies that feeling as sometimes shee had, and yet who will doubt of the mercy of God towards his Church? Wee see that there may bee fire vnder the ashes, although there be no flame; so there is faith at all times in the hearts of Gods children, although sometimes they want feeling. Now then if thou wouldest haue a zealous heart for Gods glory, vse this meanes of prayer, and vse it often, euening and morning, at home, and abroad; it will (with *Elias*) make thee cast downe thy loose mantles of pleasures and profits, when thou shalt bee

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taken vp into the heauens, as it were, in thy feruent prayers.

The 2. meanes to beget zeale, & to encrease it in our hearts, is the blessed word of God, that, whereby we are taught, Psalm. 119. vers. 33. That which is a lanthorne vnto our feet, and a light vnto our pathes : this sets forth the mercies of God, and this declares the iudgements of God ; in both which alphabets when we grow skilfull, wee shall loue God, we shall feare God; yea with David, wee shall hunger after the Lord: and as the Hart brayeth after the riuers of waters, especially when shee hath been hunted ; so will our soules long after the Lord our God, Psal. 42. vers. 1. If the Scriptures be our studies and our recreations, we shall then bee for God indeed; and his word will bee sweeter to vs then hony or the hony combe : his law will be our delight, & we will studie his statutes both day and night. Now then apply thy selfe vnto this, thou that desirest that the Sonne of

of

of righteousness should shine vpon thy soule, and thou shalt finde these meanes are like the steps of *Iacobs* ladder, bringing thee by degrees vnto the knowledge of God, and making such loue vnto the Lord in thy prayers, and exercises of holy Scripture, that it shall appeare thou art both sanctified and mortified; that thy desire is to bee with Christ, which is best of all, *Phil. chap. i. vers. 23.*

The 3. and last meanes, is the frequent vse of the blessed Sacraments: For the first, which is Baptisme, thou oughtest to thinke vpon it often, and therein as in a glasse to behold thy selfe, thou shalt see therein a double condition: first, what thou wert by nature; secondly, what thou art by grace; thou shalt find that Baptisme is a lauer of regeneration vnto thy soule, and it wil teach thee an excellent vse, namely, newnesse of life; for if any man bee in Christ, hee must be a new creature, *2. Cor. chap. 5.*

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vers. 17. The other Sacrament, which is the Lords Supper, is as a loue-token betwixt God and thy soule: *The King* (saith the Spouse) *hath brought mee into his bed chamber,* Cant. chap. 1. verse 3. meaning that God had shewed her iewels, and rich furniture, whereof she should be partaker. In this Sacrament the Lord doth shew himselfe vnto vs: *As often as you receiue this, do it in remembrance of me:* As who should say, Remember what I haue done for you, my body hath been broken, my blood hath beene shed for the remission of your sinnes: now then thinke vpon this, what ioy may it bring vnto you, when as by meanes of faith men may feede vpon Christ; how will it satisfie doubts, how will it qualifie feare, how will it build vp the soule, and beget zeale in such measure, as that the man that vseth these meanes shall truely stand forth in Gods cause, with life, with goods, with Christian resolution,

on, knowing that hee must needs take Gods part, and ioyne with the righteous in Gods cause, and separate himselfe from Gods enemies, yea grow vp to such a heartie zeale, as that nothing shall please vs, which is displeasing to the Almighty? Then may we truly be called the children of God, when wee feare him, and nothing but him; when we hate euill, for the feare of the Lord is to hate that which is euill, Pro. chap. 8. vers. 13. When wee know that all our aduantage is in Christ, and therefore esteeme all but dung in comparison of Christ, Philip. chap. 3, vers. 8. Finally, thē we triumph ouer the world, ouer hell, ouer death, ouer our corruptions, ouer principalities and powers, and nothing shall bee able to separate vs from the loue of Christ Iesus. And this shall suffice for the godly meanes, that are to bee vsed for the begetting and encreasing of zeale within euery one of vs. And now that euery one of

VS

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vs may haue our Gomer full of Man-
na, our measure of vnderstanding frō
this which hath been taught; let vs desc-
end vnto the vses that flow from this
fountaine of doctrine.

Vses generally are two.

1. An instruction. 2. A reprehension.

The instruction offereth it selfe vn-
to 4. sorts of people.

1. Vnto them of *Dauids* ranke, as
Kings and Princes.

2. It teacheth *Dauids* Substitutes,
Magistrates and Rulers.

3. It teacheth *Dauids* Mouthes, god-
ly Ministers.

4. It teacheth *Dauids* companions,
namely, good Christians..

All these foure are naturally within
the instruction.

The reprehension reacheth three
sorts of people.

I. *Nulli.*

- { 1. Nullifidians.
2. Semi-christians.
3. Profest wicked ones.

I beginne with the first vse, namely, the instruction, which pointeth first of all vnto them of *Dauids* ranke, Kings and Princes.

For as much as *Dauid*, who was both a King, and a Prophet, hath here shewed a mornefull president; as to open the fluces, and to powre forth whole riuers of teares, in remembrance of the sinnes that were daily committed against the Lord; it teacheth the greatest vpon earth, euen those that sit vpon Thrones, and are the Lords annointed, sometimes to acquaint their eyes with teares, in token of zealous compunction, for that Gods law is not kept. They must remember that they are nursing Fathers and Mothers of Gods Israel, that they are supream heads and gouernours of the Church; and therefore must looke vnto the
soundnesse

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foundnesse of the religion that is professed, that there bee no dispensation, neither for *Naaman* the *Assyrian*, nor any other, but as there is but one God, one Faith, one Baptisme; so there may be but one profession in all places, and for all persons of their dominions.

It will serue also to kindle coales of zeale in their royall breasts, and so beget such a loue in them vnto the word of God, that with *David*, in the 15. Psalme, They will make much of them that feare the Lord; yea when the law is read, with good *Iosias*, they will melt againe betwixt that ioy and feare, that of right ought to be yeelded vnto it.

Last of all, it will teach these Heads of the people euen to purge their own houses: *I will not haue a deceitfull nor vngodly person dwell in my house*, saith *David*, Psalm. 101. vers. 7. A worthy patterne, and princely president for all the world, whē they who are as Gods, Psalm. 82. shall thus begin to loue righteousness,

teousnesse, to hate wickednesse, to lament impieties, who then would not follow such royall examples?

Regis ad exemplum totus cōponitur orbis.

When *Dauid* himselfe is religious, and so tender hearted as to weepe for sinne, then the laughter of the wicked shall bee counted madnesse, and the mirth of the vngodly shall bee turned into heauinesse; loe, thus shall it bee in Iudea, where the King thereof is a man after Gods owne hart: and thus much for that royall ranke.

Secondly, it teacheth Magistrates & Rulers, who are *Dauids* Substitutes, how they shall discharge their duties: *Moses* is so zealous, that when hee comes from God, and findes the people dancing about a Calfe, hee breakes the very Tables of stone, out of a zealous indignation against their Idolatrie, *Exod. chap. 32. vers. 19.*

Now then if you bee men of God, how can you forbear your zealous
anger

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anger against sinne, your Lamentations, to behold the vnbridled courses of sinne: when you shal see how desperate *Cain* is, how prophane *Esau* is, how carelesse of the blood (which is shead) *Simeon* and *Leui* are; what strange furies are abroad burning in malice against their Christian brethren, neuer satisfied with reuenge, vntill they haue bathed themselues in blood; such is the poysoned nature of our wicked *Catlines*.

Againe, when wee shall see the smooth subtilty of *Gehazi*, who makes obeisance, and bowes downe to the ground at euery word; who cries, I forsooth, and lye forsooth at euery word.

When wee shall see the trechery of *Absolon* against his father; when wee shall behold the subtilty of *Ziba*, in betraying his master; when we shall perceiue the infidelity of friends, who with *Iudas*, betray with a kisse, and will not sticke to helpe at a dead list: hee
that

that shall obserue these tragicall practises, so lately imprinted in the hearts and eares of the people, they may well cry, *O tempora, O mores*, wondring what may bee the end of such cursed beginnings!

Againe, how readie is *Shemei*, and his Romish spawn, to rise against the Lords annointed; how impudent are they in their seducing courses; & wher will they settle, euen as the diuell did, vpon the woman in Paradise; then the wife must labour the husband; and if she preuaile, then the whole familie is thus poysoned with Poperie: but if the husband shal refuse, yet the young fry must sucke it (as it were) from the mothers breast.

O if we haue teares, wee shall shead them at these sights; if we haue zeale, the fire will burst out, and at the last we shall speake with our tongues, O Lord God of hosts, arise, and take thy cause into thine owne hand. In the meane
time,

time, how ought Magistrates to be-
 stirre themselves, they haue promised
 euery one in their places to do it; nay
 more, they haue sworne to execute
 Iustice, which is the greatest bond, for
 it is *vinculum Animæ*, the very bond of
 the soule.

If a man bee bound in an hundred
 thousand pound, it were a great obli-
 gation; but when hee is bound in his
 soule by a binding oath, sealed in the
 presence of the blessed Trinitie, it is
 farre beyond the other condition :
 your authority will hold to punish sin,
 for it is from God, Rom. 13.v.1. Those
 powers that are, they haue their ordi-
 nance from God, and who so resisteth
 them, resisteth the Lord. Now then if
 you doe not lament it, and punish it,
 and reprove it, and in your owne ex-
 amples auoid it, how can you answere
 it? Looke, I pray you, whether God
 will take it at your hands, by the ex-
 ample of that iudgement which fell
 vpon

vpon *Ahab* in that case of omission. Because (saith God) thou hast let *Benhadad* goe, when thou shouldest haue smitten him, thy life shall goe for his, 2. King. chap. 20. vers. 42. O draw therefore that sword of Iustice, let it not rust in the scabbard; do not rattle the poore that offend, and afterwards arise vp vnto the rich, and bend, when they are in the same sinne: No. remember thou must not fauour the person of the poore, nor respect the person of the rich; but remember who is offended, God; and remember who will not be pacified, vntil *Ionas* be flung ouer bord. Now therefore dallie not with him, lest our great ship, I meane the whole land; and our best wares, I meane the word of God; and our dearest liues, with all the rest of the tackle should proue in danger, euen for the ouer much con- niuencie and pitie shewed vnto them, who remaine incorrigible, inconuer- tible, and may hereafter proue as into-
D lerable.

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lerable. Be affected therefore with this you Magistrates, & Rulers, shew your zeale for Gods glory, and you your selues thus discharging your duty, shall reape of the Lords mercy.

3. The third instruction is to teach them, that should teach others, whom I call *Dauids* Mouthes, euen godly Ministers : If they should not mourne for the sinnes of the people, it were very strange ; if they should not reprove sinne, it were much to be wondred at ; and if they themselues should not auoide sinne, it were as much to bee lamented : These are the lights of the world, and therefore must needs reprove the workes of darkenesse ; these are the Lords trumpetters, and therefore must needs sound forth his praise : If these men should hold their eyes from weeping, their mouthes from speaking, their hearts from throbbing and groning within them, when God is dishonoured, the very stones of the
streete

street might rise vp in iudgement against them. But how wofull is the lamentation, that may bee taken vp for want of lamentation by these men whose eyes should gush out with teares, whose mouthes should reprove sinne both in season, & out of season, 2. Tim. chap. 4. vers. 2. and yet there is that *altum silentium*, as it may be enquired where the Seers are, and where the speakers are, that should open their mouthes against these finnes. There are diuers diseases crept in amongst vs, which turne to a kind of pippe, in the mouthes of many of vs; some of vs haue gags in our mouthes, and those cannot pronounce one word; they may be faire readers, but I am sure they are no speakers in Gods Parliament. house heere on earth, which is his Church: yet blessed be God, this euill beginneth to bee taken away in many places, and most Churches better furnished of late, then euer they were be-

fore : other some of vs haue Cankers in our mouthes, and they haue fore throtes, through a kinde of desuetude and cessation of speaking; this disease beginneth commonly on one side of the mouth, but in time turneth about vnto the other side; there are very *non residentes*, that can finde out the cause of this, for it is so fore a Canker, that they of all men are loth to touch it; yet true it is, that this Canker, or Cancer, deuoureth more thē would serue two or three, and so ceaseth not to feed as long as any matter may be applied vnto it: this hinders their pronuntiation, and makes them passe ouer a multitude of sinnes in their brethren, lest their owne should come in question. This euill were the lesse dangerous, if the worthies of our Church, who both in respect of their dignities, and eminent gifts might haue the ouerplus: who without some extraordinary meanes cannot maintaine their studies,

dies, states, nor degrees: but when pluralities shall bee conferred vpon them, who are not able to stand in the gap, betwixt God and the people; when our dumb Ministers, who are not able to watch ouer soules, nor able to make laments, or to shead moaning teares for the people; when these shall dip their feet in oyle, and thus eate vp the fat of the earth; it is no small sinne in themselues, nor no little grieuance to others: but most of the fault is in *Gehazi*; for *Elisha* did not consent that *Gehazi* should runne for his change of raiment, and two talents of siluer for the young men, 2. King. chap. 5. but *Gehazi* gets it by a lie, and forged deuice: & so no question there are courses of the like nature taken, to make some men capable of pluralities, who are more fit to keepe sheepe, then to feede the flocke. Let vs therefore take it to heart, that desire to be faithfull dispensers of the Gospell of Christ Iesus:

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Let vs be grieued to heare, and see wicked mé grieue the good spirit of God; let vs of all men bee free from it our selues, and so we shall bee the fitter to reprove others. But yet there is another complaint to be made against our selues, who ought to bee *Dauids* Mouthes: for as the first sort haue gags in their mouthes, and so cannot speake: & a second sort haue Cankers in their mouthes, and will not speake: so there is a third sort, who haue sugar pellets in their mouthes, and speake so sweetly, that they will discouer themselves so plainely, as that the whole congregation shall beare witnesse they can dissemble. Their common place is *placentia*, wherein they so excell, that *Apelles* himself could neuer paint more liuely then they. Alas, my brethren, is this the way to gaine soules? is this the way to bring men out of darknes, and shadowes of death? no surely, this will nurse them in sinne, and hold a
candle

candle to their transgression; and therefore if euer wee will doe good in the Church of God, let vs take example from *Dauid*, by weeping for the sinnes of the people, & by reprobuing of their sinnes, without respect of persons; lest it be said that with *Ianus* we haue two faces, and can to day frowne vpon sin, and to morrow can laugh at the same: and this shall suffice for our instruction, who are appointed by God to instruct others.

4. The fourth and last sort of people, who in the vse of this doctrine are instructed, are those whom I called *Dauids* companions, namely, good Christians: *I am a companion* (saith he) *unto all them that feare God*. They are taught also a dutie, and that is, inwardly to be affected with griefe, wheneuer God is dishonoured: let them remember God is their Father; will a sonne stand by and here his earthly Father railed vpon, and will hee hold his

peace? and can the child of God heare and see his heauenly Father blasphemed, his Redeemer crucified againe, the blessed and sanctifying Spirit grieved, and doth not all this trouble him? Looke vpon *Dauid*, Psalm. 120. vers. 5. *Woe is me* (saith he) *that I am constrained to dwell in Mesech, and to haue my habitation in the tents of Kedar.* Iust *Lot* was grieved with the sinnes of Sodom, and so must iust men bee touched, and pricked in their hearts for to see God dishonoured, which will take away all these euasions and slips that many vse, viz. Every man shall answere for himselfe, and the soule that sinneth shall die; yet for all this remember, God looketh to haue thy heart well affected, and thy tongue zealously prepared to speake in the Lords cause, lest thy silence may couer consent, & thou seeme ashamed of thy masters cause; whereof let euery man take heed, lest Christ bee ashamed of him in his heauenly

uenly kingdome: and so I conclude the vses that belong to the Instruction.

Vse 2. The second generall vse that was drawne from the former doctrine, I called Reprehension; and it tooke hold especially of three sorts.

1. *Of Nullifidians.*

2. *Of Semi-christians.*

3. *Of Profest wicked ones.*

1. The first of these are our godlesse Atheists, these men must needs bee far from God, when they will acknowledge no God at all: *These men* (saith the Apostle) *cannot please God*, Hebr. 11. neither are they displeased at any thing that shall be displeasing to his Maiesty. This vse therefore of reprehension first ceazeth vpon them: The very ox and Ass know their master, and their masters cribbe, Esa. 1. But these men know not God. The heaucns declare his glory, and the firmament setteth forth his handie work; but these earth-wormes wil declare nothing, but their reserua-

reseruation vnto the day of vengeance.

2. The second sort iustly to bee re-
proued from this doctrine, are the in-
different men, whom I call *Semi-chri-
stians*. These men with *Agrippa*, Act.
26. are almost perswaded to bee Chri-
stians, and a little thing will dissuade
them to the contrary. These men haue
no teares in their eyes for God, and
though they should stand by, and be-
hold Christ vpon the Crosse, with all
the despitefull vsage they vsed against
him, yet these men would both hold
their tongues, their eies, & their hands,
and bee so farre from taking part with
Iesus, that with *Peter* in his weakenesse
they would follow him a farre off.
Matth. 26. These men out of a luke-
warne obseruation, will venture the
spewing out of Gods mouth, Reuel.
chap. 3. Lord, how hot and earnest
these mē wil be in a reuenging course,
against the man that shal impaire their
credit: but they can stand by whilest
their

their Christ is railed vpon, whiles the blasphemer doth diue into his precious wounds, and it neuer troubles the; this shewes their loue is little or nothing to God; for where the Lord hath gained the heart, there hee commands the heart, there the eyes shed riuers of teares; there the tongue pleades, and the groanes of greefe, and sorrowfull sighs are as often vttered, as God is offended: Know then, thou halfe-Christian, that thou art but almost the child of God, and shalt neuer attaine vnto it altogether, vntill thou haue *Dauids* heart, and zealous affection, and that is, to bee grieued in a case of sinne, because it is done against the Maiesty of God.

3. The third person reprehended, is the professed and habituated sinner, he that sold himselfe to commit sinne, hee that with *Ieroboam*, makes Israel to sinne; O drawes others to hell, and gallops himselfe thither, lest he should not haue

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haue time enough to runne to destruction. Doe these men take it to heart when God is offended: no verily, but they reioyce, and make it the very ioy of their hearts, and the sole delight of their eyes, when they can draw others to be partakers of vngodlinesse. Thus *Ieroboam* makes Israel sinne, and claps his hands at the fall of the righteous; it is their sport: and as the Philistims did make themselves merry with *Samson*, vntill the house was pluckt ouer their eares; so they, who with *Ahab*, haue sold themselves to commit sinne, will neuer giue ouer their hellish delights, vntill God pay them their wages with his heauie vengeance. These are they that the Apostle speakes of, in the first chapter to the Romans, the one and thirtieth verse: which men do not onely commit things worthie of death, but also fauour, and delight in them that doe the like. If I should bee required to amplifie this part of the
repre-

reprehension with some instance : Is it not seene, my brethren, that there are those who spend their time, and their estate in this kind ? are not those in many places ? nay, in most places, that lay plots to discouer their brothers nakednesse : O these are cursed *Chams* ! that will make them naked, and then discouer their nakednesse : these men are strong to drinke, but woe vnto them, Esa.chap. 5- vers. 22. O you *Jeremies* of this land, weepe for this sinne : O you *Dauids*, men after Gods owne heart, shead riuers of teares, to see how these vngodly ones will run vp and downe, to ouertake a weake braine, & at length will so inure them to that sinne, that they will also hunt after wickednesse in the same kinde. These damnable imps doe count it a greate glory, to make their poore brethren in such a sinfull taking, as that with drunkennes they strip them out of their reason, wit, memory, sense, and feeling ; and when
a man

a man is thus transformed into a beast, by their wickednes, then this is their glory. But shall I shew them what will bee the end of this glory, the Prophet tels them, Habak. 2. 15. *Woe vnto him that giueth his neighbour drinke, thou ioynest thine heate, and makest him drunken also, that thou mayest see their priuities, but the cup of the Lords right hand shall bee powred vpon thee, and shamefull spewing shall be for thy glory :* Lo what thy glory is, nothing but ignominie, and reproch ; like vnto the alteration that the daughters of Iuda finde, Esa. 3. Their beauty is turned to baldnesse; their perfumes to stench; their musicke, and blithe-full melodie, to anguish, and extreame misery. Look then vpon your portions, you vngodly ones, although you may sing to the Violl and harpe for a time, yet there will bee a blacke and gloomie day ; but as for the righteous, who haue shed teares, great shall their ioy bee, for they haue their blessing from Christs owne mouth,
Mat. 5.

Mat. 5. *Blessed are they that mourne now, they shall reioyce hereafter : and, they that sow in teares, shall reape in ioy. O blessed haruest, & glorious triumph! O happy teares, to gaine such immortall ioyes! O triumphant state and condition for the elect, who haue bin so accustomed to a course of mortificatiō, as that they haue bin true mourners indeed! They shal hereafter be clothed in white, they shall wait vpon the Lamb, they shal see God, they shall inherit with Christ, they haue suffered with him, they shall raign with him. Finally, they shal haue fellowship with God, & his holy Angels : loe thus shall the men be honoured that honour God, & thus shall it be vnto thē who are heires of saluation, elected in Iesus Christ: Vnto whō with the Father, and the most blessed Spirit, one Eternall, immortall, inuisible, and God only wise, be ascribed all honour, praise, might, maiesty. glory, & dominion, for euer and euer. Amen, Amen.*

FINIS.